164 /29 cont./
75 by the nocturnal dances in the open air. Furthermore, there is no possibility, under present circumstances, to subject them to any systematic medication; tuberculosis, which they call "pest" or "dry cough," is considered the result of sorcery, therefore to be cured only by measures of countersorcery.

158 /30/ Mental illness is rare, even though it is not difficult to find individuals with a "sick" emotional state and others who have frequent hallucinations. A crazy Kayová lived for several years at the P.I. Francisco Horta.

563 The resistance to crossbreeding weakens as contacts and
177 economic interaction between the Indians and the caboclo populations intensify. One also notices a close relationship between the changes in the religious life and the number of interethnic marriages.

563 The number of conjugal unions between Guaraní and caboclos is far greater than that between these Indians and elements of other tribes. For about twenty years some families of the Terêno [582] tribe, natives of Mato Grosso, have lived with the Guaraní of Araribá; to date no marriage between persons of the two groups has been verified; I know at this post, however, a couple made up of a Kaingáng /Caingang/ man and a Guaraní woman, whose life, by the way, is distinguished by constant domestic battles. Years ago a German, Grütken, also resided in this village, married to a Guaraní woman; some children of the couple now life near Bauru.

Mixed unions between Guaraní and caboclos are not rare, particularly in the villages in which the two have lived together for several decades. According to the rule of hypergamy, these unions take place between Indian women and caboclo men; the exceptions are extremely few; I have information about two cases in which Guaraní men constituted families with caiçara /coastal caboclo/ women from the coast south of São Paulo. Among the Ñandéva the resistance to marriages with foreign elements is rapidly decreasing; and to these unions is linked more and more the idea of social ascent. In Araribá the Indian women married to "civilized men," i.e., caboclos consider themselves the [182] elite of the group. The phenomenon obviously reflects the high degree of detribalization in which these Indians are found.

2: Schaden--171 E-4, 5 (1946-1954) 1962 SM4 Guarani SM4

/131 cont./
possibility of "some spirit invoked into him," an idea perhaps of Amerindian origin, but possibly reinforced by contact with the spiritism of the civilized inhabitants of the coast. As it could not fail to be, the same insecurity is observed in the choice of the methods of cure, magico-medicinal as well as religious, and of the specialists, who are either doctor-sorcerers of the same tribe, or civilized "curers," or even doctors possessing an official diploma.

The quid malignum cause of the sickness may be any foreign body or poisonous substance or of another form harmful to health, such as pebbles, seeds, ugly worms, or even fire. If in fact it has entered the body as a consequence of black magic, the doctor-sorcerer does not get to do anything about it until he discovers the one responsible, so as to attack him with counter-sorcery. This among the Kayová at least. If, however, the quid malignum entered the body in a natural way, i.e., without there being any unconfessable purposes on the part of ill-intentioned individuals, whether it be by carelessness, by the unfortunate conjunction of adverse circumstances, or by the manifestation of certain deities whose appearance is linked with certain times of the year, the removal can be made either by the technique of the doctor-sorcerer, by the use of appropriate medicines, by means of practices performed by the patient himself, or, finally, with the help of religious ceremonies.

The attitude of the present-day Guaraní, particularly that of the Ñandéva of the coastal villages, toward sicknesses and death is characterized by a peculiar combination of fatalism and -- though we say it with due reserve -- Christian resignation. Capitão Bento's daughter was ill; her father took her to Dr. Militão, a physician of São Vicente or Santos, who prescribed a series of remedies for her. But in the end the child died. "It is because she had to die," was Bento's simple explanation. And Bento's mother added: "When a person has to die, treatment is not worth anything; when a person does not have to die, Ñandedjára himself carries the person through. When it is

761 /131 cont./
753 not the will of God, neither doctor nor curer can turn it
159 around." /132/ Highly illuminating words, as they make it
• 75 very clear that what predominates is not the magical attitude, but the religious one. In the treatment of the sick, the efficiency of the magical and medicinal resources is only conditional -- which divests magic of one of its essential characteristics, namely, natural causality. When the late doctor-sorcerer Arnaldo -- I was told -- saw that a sick child "had a cure," he gave it a remedy and it became healthy. But when he saw that nothing could be done, he said so at once; he ordered herb tea to be prepared, but he did not have any hope. Fiat voluntas tua /Thy will be done/.

756 It is seen, therefore, that the power of the doctor-sorcerer
761 is subject to considerable limitation, stemming from divine will. Were it not for this, he himself would not get sick and would not die. On the contrary, the Ñandéva says, his supernatural faculties can easily become his misfortune, because to be the bearer of extraordinary magical powers and knowledge is a dangerous state. If the doctor-sorcerer to whom the auxiliary spirit communicated the prayer or magico-medicinal song does not live in accordance with the prescriptions tied to them, he himself becomes the cause of his death. It happens that he dies only two or three months after the descent of the protector spirit, "because the religion of the Indians is very strong and also very fine," according to the words of João Samuel. This is why Arnaldo died. And, if I rightly understood the explanations of old Pedro Pires, there is even a transitory death of the doctor-sorcerer who is not yet capable of using his powers and his knowledge properly and of living according to the demands stemming from them. "The one who prays has to die when he errs." But he comes back to life again, which happens in a [821] thunderstorm. -- Would that not be temporary death, a constant theme of the lunar mythology of the whole world, a death that in the tribal myths also often strikes the less clever one of the twins? However that may be, the possibility of the individual